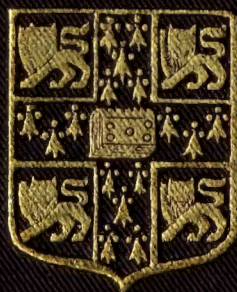
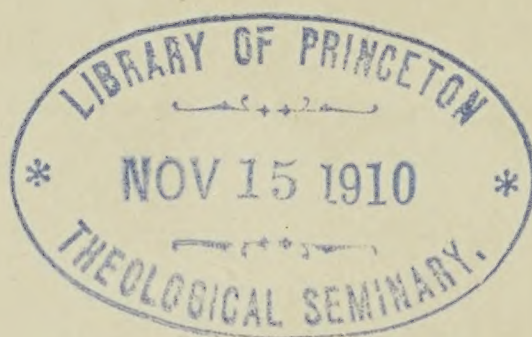


THE HARKLEAN VERSION
OF
THE EPISTLE TO THE HEBREWS

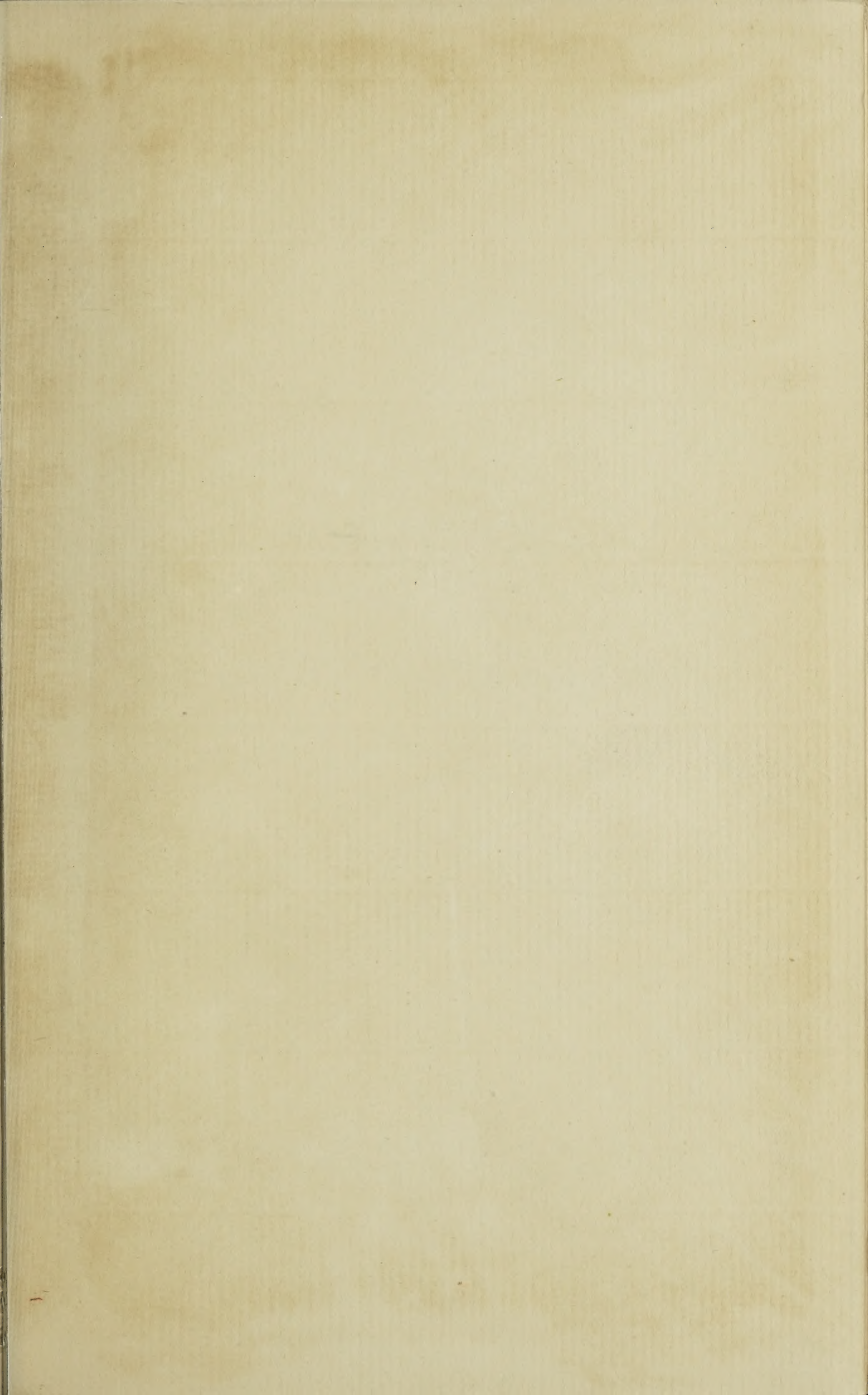
CHAP. XI 28—XIII 25

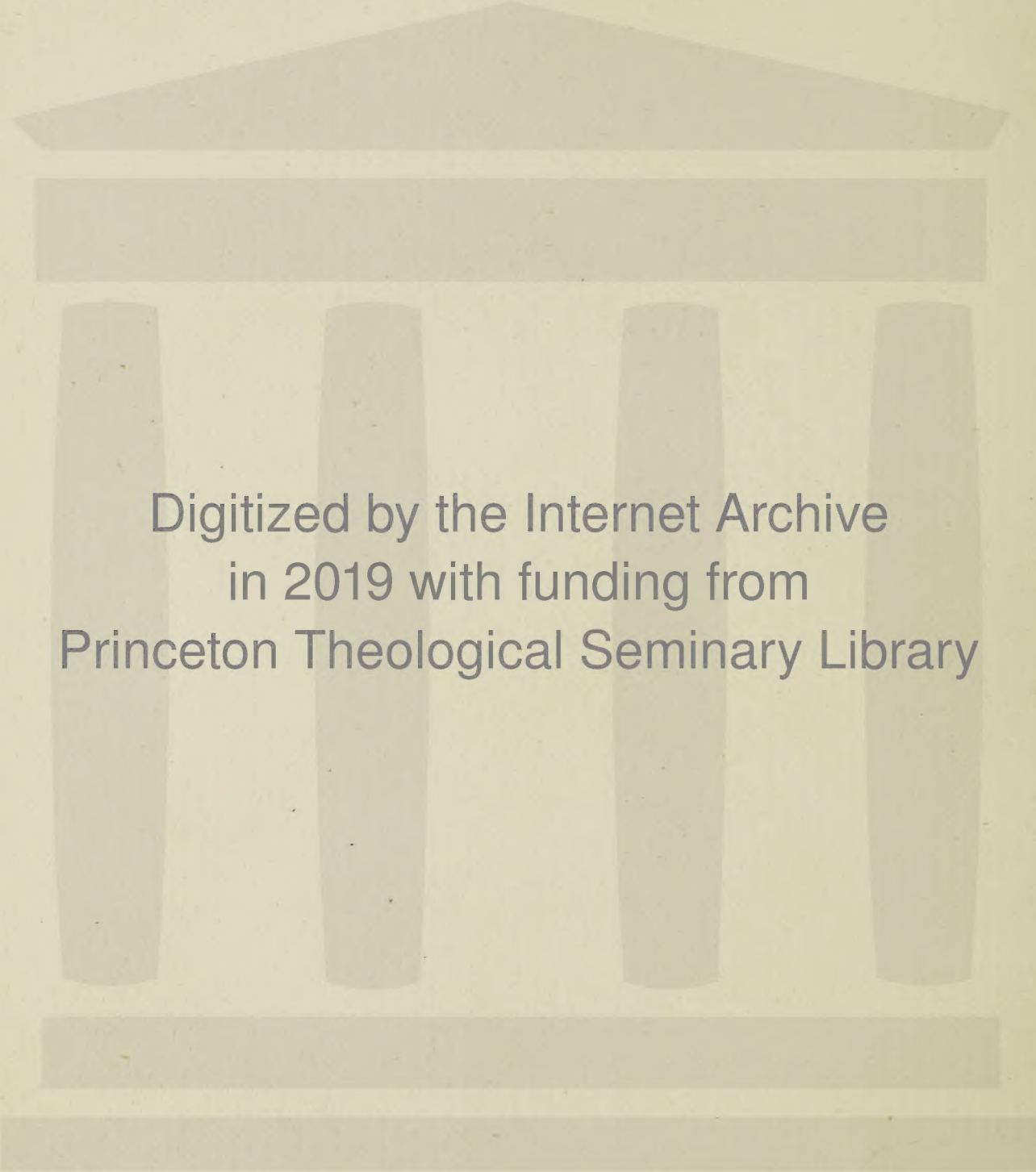
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THE HARKLEAN VERSION
OF
THE EPISTLE TO THE HEBREWS

CHAP. XI. 28—XIII. 25.

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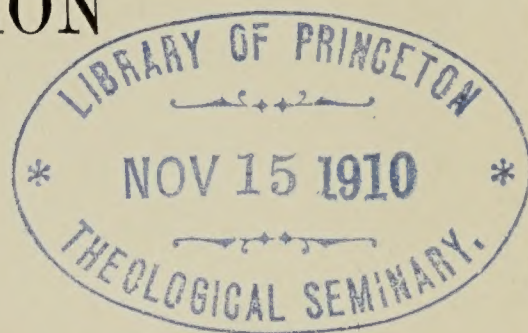


Cambridge: DEIGHTON, BELL AND CO.
Leipzig: F. A. BROCKHAUS.

✓
Bible. N.T. Hebrews. Syriac. 1889.
Harkleian

THE HARKLEAN VERSION

OF



THE EPISTLE TO THE HEBREWS

CHAP. XI. 28—XIII. 25.

NOW EDITED FOR THE FIRST TIME WITH INTRODUCTION
AND NOTES ON THIS VERSION OF THE EPISTLE.

BY

✓
ROBERT L. BENSLEY,

SENIOR FELLOW OF GONVILLE AND CAIUS COLLEGE AND LORD ALMONER'S
PROFESSOR OF ARABIC IN THE UNIVERSITY OF CAMBRIDGE.

CAMBRIDGE:
AT THE UNIVERSITY PRESS.

1889

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ERRATA.

In Chap. xii. 26, *for* 𐤀𐤓𐤌 *read* 𐤀𐤓𐤌𐤀.

Page 8, line 6, *for* 'Diatesseron' *read* 'Diatessaron'.

„ 25, „ 8, *for* 'and τοιοῦτος' *read* 'and τοσοῦτος'.

INDEX.

	PAGE
Facsimile	<i>To face the Title</i>
Introduction	7
Collation of MSS. with White's edition of the Epistle	11
Extract from a Massoretic MS. of the Brit. Museum	17
Notes	19
Ῥπόθεσις of Euthalius	27
Κεφάλαια of Euthalius	28
Harklean version of Hebr. xi. 28—xiii. 25	5
Subscription	11
Colophon	11
Ῥπόθεσις of Euthalius (Syr.)	23
Κεφάλαια of Euthalius (Syr.)	23
Lessons	11
Notice on the history of the MS.	22

ERRATA.

In chap. xii, 13 for **ΚΑΚΑ** read **ΚΑΚ**.
 A division should be marked between lines 21 and 22 of p. **11**.

INTRODUCTION.

IN editing the latter portion of the Harklean or so-called Philoxenian version^a Prof. White had to rely solely on the Ridley MS. (No. 333, Library of New College, Oxford), which breaks off at the end of verse 27 of the eleventh chap. of the Epistle to the Hebrews. In spite of the large additions which have since been made to the stock of Syriac MSS. in European Libraries, this MS. remained the only authority (if we except certain Lectionaries not yet accurately examined) for the Epistles of St Paul (including the Epistle to the Hebrews)^b. In 1876, however, the University Library of Cambridge purchased at the sale of the books of the late Jules Mohl a complete copy of the Harklean version^c, from which I now publish the concluding chapters of the Epistle to the Hebrews. This MS., now classed as Add. 1700, is in oriental binding of red leather and consists of 216 parchment leaves, 9½ inches by 6½, with two columns of 37 to 40 lines on each page. The text is clearly written but without vowels, asterisks, obeli or marginal readings. At the beginning of the volume there are three tables of lessons, one for each of the three Classes under which the books are grouped, viz. :

^a Actuum Apostolorum et Epistolarum tam Catholicarum quam Paulinarum versio Syriaca Philoxeniana ex Codice MS. Ridleiano in Bibl. Coll. Nov. Oxon, reposito nunc primum edita cum interpretatione et annotationibus Josephi White, S.T.P. Ling. Arab. apud Oxonienses Prof. Tom. i. Actus Apost. et Epist. Cath. Oxonii 1799, Tom. ii. Epist. Paul. Oxonii 1803.

^b The existence of MSS. where the Hkl. version of the Gospels is followed by the Pesh. of the other books (as in MS. 334, New Coll. Oxford, and Add. 17,124 Brit. Mus.) seems to indicate that there was, even in early times, a difficulty in procuring copies of the Hkl. version of the latter portion of the N. T.

^c No. 1796, Catalogue de la Bibliothèque Orientale de feu M. J. Mohl, Paris, 1876.

I. The Gospels with the customary subscription, giving the date of their translation in the days of Philoxenus, A.D. 508, and of their recension based on three MSS. (as in the case of the Cod. Angelicus, Vat. 271 and 272, and Add. MS. 1903, Univ. Libr. Cambr.^a) by Thomas of Harkel at the Enaton of Alexandria A.D. 616. This division concludes with a Diatesseron of the Passion of our Lord^b.

II. The Acts of the Apostles with the seven Cath. Epistles and a subscription similar to that printed by White. Then follows the unique copy of a Syriac translation of the two epistles of Clement of Rome, which was probably made in the school of Jacob of Edessa.

III. The Epistles of St Paul (ending with the Epistle to the Hebrews). Then follow, as here printed: (1) a subscription referring to an autograph of Pamphilus as the original textual authority for this division, and to two Gk. MSS. as the basis of the present revision; (2) the Colophon which states that the MS. was completed A. Gr. 1481 [A.D. 1170] in the little convent of Mar Ṣaliba on the holy mountain of Edessa at the expense of Rabban Basil called Bar Michael of Edessa, so that he might have it for study and spiritual meditation and profit both of soul and body. The name of the scribe is Sahda of Edessa.

^a A copy made by H. Petermann from a MS. dated A. Gr. 1521 (A.D. 1210), who states in his 'Reisen im Orient' (1860), vol. i. p. 127, that the Matrân of the Jacobites in union with the Church of Rome at Damascus lent him this MS. to make a copy, not being allowed to sell it, because a similar MS., about a century earlier, described (in vol. ii. p. 12) as containing the New Test. in the H̄kl. version, had disappeared during the persecution of the Christians at Aleppo, in 1850, having been either burnt or sold to an Englishman. If we consider the great rarity of MSS. of the H̄kl. version containing more than the four Gospels, it seems not improbable that this Aleppo MS. is identical with that which forms the basis of the present publication. This presumption is strengthened by comparing the dates of the two MSS. A.D. 1170 and A.D. 1210. How Professor Mohl became possessed of our MS. is not known, but a suggestion has been made that it was presented to him by a traveller.

^b Beginning thus: 'But when it was evening (Matt. xxvi. 20) he sat down and the twelve Apostles with him (Luke xxii. 14), and as they were eating' etc. (Matt. xxvi. 21). It differs from that contained in Add. MS. 1903, Univ. Libr. Cambr., which begins with 'Now the feast of unleavened bread drew nigh' etc. (Luke xxii. 1-7).

It is interesting to record here an incident in the history of this MS. about a century after it was written: On fol. 11. r. there is a notice, partially obliterated, the substance of which is repeated on fol. 1. r., to the effect that this MS. after the capture of Cilicia by the Tatars (or Huns) came to Sebaste or Sebastia (Siwâs), the city of the Martyrs^a, where it was redeemed and set at liberty like a slave by Rabban Daniel bar Hannun who presented it to the Church of Mar Theodorus in that city A. Gr. 1595 (A.D. 1284)^b.

To give a certain completeness to my work I have printed the Ὑπόθεσις and the Κεφάλαια of Euthalius in Greek and Syriac together with the lessons as rubricated in the text.

I have also collated the Epistle as edited by White with the two existing MSS., and chap. viii. 3 to ix. 10 with a Lectionary in the Brit. Museum.

To this I have appended an extract from a Massoretic MS. of the Brit. Museum bearing on the H̱kl. of this Epistle.

The main object of my notes is to determine as accurately as possible the readings attested by this version.

^a A view of the interior of the monastery of the 40 martyrs at Siwâs is given in *Travels and Researches in Asia Minor etc.*, by W. F. Ainsworth, vol. II. p. 1.

See also: *Missionary Researches in Armenia*, by Eli Smith and H. G. O. Dwight, p. 45.—*Notes from Nineveh*, by J. P. Fletcher, vol. I. p. 103.—*The Nestorians and their rituals*, by G. P. Badger, vol. I. p. 29.—*Asia Minor*, by H. J. van Lennep, vol. II. p. 57.

^b In a later notice written over the foot of the obliterated col. (fol. 11. r.), Yuhannan called also Stephanos of Beth Severina, bar Yeshua', bar Behnam claims to be possessor of this MS.



COLLATION OF THE MSS.

OF

THE HARKLEAN VERSION OF THE EPISTLE TO THE HEBREWS WITH WHITE'S EDITION.

C=Add. MS. 1700, University Library, Cambridge.

O=No. 333, Library of New College, Oxford.

L=Add. MS. 12,139, British Museum, London (for Chap. VIII. 3—IX. 10).

Wh.=The text as edited by Jos. White.

TITLE.





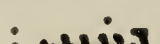

+ 𐌹𐌿𐌲𐌹 𐌶𐌹𐌳𐌹𐌸 C.

CHAPTER I.





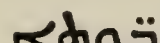
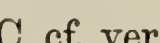



3. 𐌹𐌿 inserted above line O.
7. 𐌸𐌹𐌳𐌹 O Wh., 𐌹𐌳𐌹 O.
9. 𐌹𐌿𐌲𐌹𐌸 C Wh., 𐌹𐌿𐌸 O.

CHAPTER II.



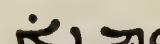
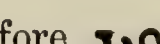



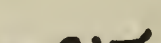
1. 𐌸𐌹𐌸𐌹𐌸 C Wh., 𐌸𐌹𐌸𐌹𐌸 O.—𐌹𐌿𐌲𐌹𐌸 .𐌶𐌹𐌳𐌹𐌸
O marg. (given incorrectly by Wh. as 𐌹𐌿𐌲𐌹𐌸).
2. 𐌹𐌿𐌲𐌹𐌸𐌹𐌸𐌹𐌸 𐌹𐌳𐌹 O (παρακοή).
3. 𐌹𐌿𐌲𐌹𐌸 C Wh., 𐌹𐌿𐌲𐌹𐌸 O.
4. 𐌹𐌿𐌲𐌹𐌸𐌹𐌸𐌹𐌸 O, 𐌹𐌿𐌲𐌹𐌸𐌹𐌸𐌹𐌸 (𐌶 added above line) O.
5. 𐌹𐌿𐌲𐌹𐌸𐌹𐌸𐌹𐌸 C, 𐌹𐌿𐌲𐌹𐌸𐌹𐌸𐌹𐌸 O.
7. 𐌹𐌿𐌲𐌹𐌸 O, 𐌹𐌿𐌲𐌹𐌸 C (cf. ver. 9).
9. 𐌹𐌿𐌲𐌹𐌸 O, 𐌹 inserted later in C.

10.  O,  C.
 13.  O,  C.
 15. :  O, :  C.




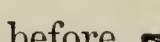


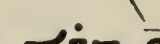
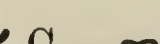

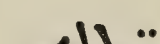
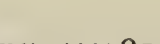
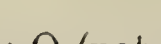
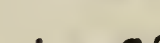
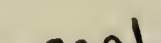
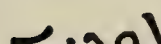


CHAPTER III.

4.  O,  C (as Pesh.).
 8.  A blank space at end of line is so filled up in O.
 10.  C Wh., om. O.
 15.  C cf. ver. 8,  O.
 16.  O (τίνες γαρ...),  (Կ written above the 1st word) O.— C O.

CHAPTER IV.

2.  C O.
 3.  C.
 7.  before  O, om. C.
 14.   C,   O.

CHAPTER V.

4.  C Wh.,  O.
 5.  deleted before  O.— (Կ prefixed pr. m.) O,  C.
 8.  O,   with signs of transposition O.
 11.  marg.  O (not  as Wh.).
 12. ∴  O marg. (not  as Wh.).— C,  O.
 14.  C.

CHAPTER VI.

2. $\kappa\alpha\iota\sigma\iota\gamma\alpha$ C Wh., $\kappa\alpha\iota\sigma\iota\gamma\alpha$ O.
 4. $\kappa\omega\sigma\iota\gamma$ O, $\kappa\omega\sigma\iota\lambda$ O.
 7. $\kappa\theta\iota\gamma$ C.
 8. $\kappa\alpha\lambda\alpha\gamma$ C O.
 11. $\kappa\alpha\kappa\alpha\gamma$ O, $\kappa\alpha\kappa\alpha\gamma$ C.
 13. $\kappa\alpha\gamma\alpha$ O, $\kappa\alpha\gamma\alpha$ O (the γ seems to have been originally α).
 16. $\kappa\alpha\gamma\alpha$ O.
 19. $\kappa\iota\sigma\iota\gamma$ C, Add. MSS. 7183, 12, 178, * Bar Hebr., † $\kappa\iota\sigma\iota\gamma$
 O.— $\kappa\alpha\gamma\alpha$ O, Add. MS. 12, 178, Bar Hebr., $\kappa\alpha\gamma\alpha$ O.—
 $\kappa\iota\sigma\iota\gamma$ O, $\kappa\iota\sigma\iota\gamma$ C.

CHAPTER VII.

3. $\kappa\alpha\gamma\alpha\gamma\alpha$ O ($\alpha\pi\acute{\alpha}\tau\omega\rho$, $\alpha\mu\acute{\eta}\tau\omega\rho$).
 12. $\kappa\alpha\gamma\alpha$ C.
 14. $\kappa\alpha\gamma\alpha$ C, $\kappa\alpha\gamma\alpha$ O Wh.
 17. O on margin, late hand, (sic) $\kappa\alpha\gamma\alpha$.
 20. $\kappa\alpha\gamma\alpha$ Wh., $\kappa\alpha\gamma\alpha$ O C ($\sigma\upsilon\ \chi\omega\rho\acute{\iota}\varsigma$).— $\kappa\alpha\gamma\alpha$
 $\kappa\alpha\gamma\alpha$ C.
 22. $\kappa\alpha\gamma\alpha$ C.
 26. $\kappa\alpha\gamma\alpha$ O ($\alpha\kappa\alpha\kappa\oslash\varsigma$, $\alpha\mu\acute{\iota}\alpha\upsilon\tau\oslash\varsigma$).
 27. $\kappa\alpha\gamma\alpha$ C.— $\kappa\alpha\gamma\alpha$ O margin.
 28. $\kappa\alpha\gamma\alpha$ C, om. O, [$\kappa\alpha\gamma\alpha$] Wh. incorrectly.

* See below, p. 17.

† Gregorii Abulfaragii Bar Ebhrya in Epistulas Paulinas Annotationes Syriace edidit Maximilianus Loehr. Gottingæ, 1889.

CHAPTER VIII.

1. אֶלֶּכָּה C.
3. כִּי־יָאֵסֶה C (*δωρά τε*), כִּי־יָאֵס O L.
4. וַ C O L, וַ Wh.—כֹּחַ כִּי־נָחַץ (signa transp.) L.
5. כִּי־נָחַץ L.
6. מִשְׁחָה O L, מִשְׁחָה C.—יָחַד O L, כִּי־יָחַד O.—כִּי־יָאֵסֶה O L, כִּי־יָאֵסֶה C.
7. אֶלֶּכָּה C O, אֶלֶּכָּה L.
8. מִשְׁחָה (bis) C, מִשְׁחָה (1°) מִשְׁחָה (2°) L.
9. אֶלֶּכָּה כִּי־נָחַץ O L, אֶלֶּכָּה C, כִּי־נָחַץ אֶלֶּכָּה Wh.—מִשְׁחָה O, מִשְׁחָה L.
10. וַ מִשְׁחָה C, וַ מִשְׁחָה O L.
כִּי־יָאֵסֶה C L.—כִּי־יָאֵסֶה L.
11. אֶלֶּכָּה L.—וַ L.


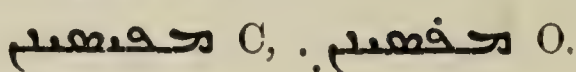
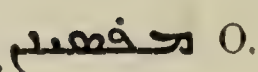
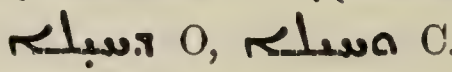
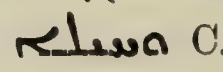
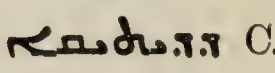
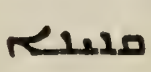
CHAPTER IX.

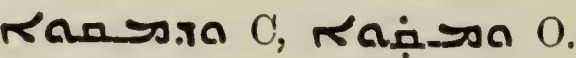
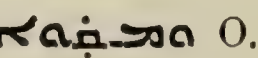
1. וַ C O L (*τό τε* was read as *τότε*).
3. כִּי־יָחַד C L, כִּי־יָחַד כִּי־יָחַד O.—
כִּי־יָאֵסֶה כִּי־יָאֵסֶה C O, on margin : כִּי־יָאֵסֶה O.
4. וַ C O L, וַ Wh.—כִּי־יָאֵסֶה C L.—
מִשְׁחָה O L, מִשְׁחָה C.—
מִשְׁחָה O L, Add. MSS. 7183, 12,178, מִשְׁחָה
C, στᾶμνος on margin O L.—
מִשְׁחָה C O, מִשְׁחָה L.—
מִשְׁחָה C, מִשְׁחָה O L.
5. כִּי־יָאֵסֶה O L, כִּי־יָאֵסֶה C.—Om. וַ L.—
כִּי־יָאֵסֶה C L, כִּי־יָאֵסֶה O.
10. Om. וַ L.
12. : כִּי־יָאֵסֶה O, : כִּי־יָאֵסֶה C.


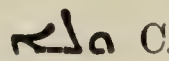
13. $\text{K}^{\text{a}}\text{a}^{\text{a}}$ C, $\text{K}^{\text{a}}\text{a}^{\text{a}}$ $\text{K}^{\text{a}}\text{a}^{\text{a}}$ O.
15. $\text{K}^{\text{a}}\text{a}^{\text{a}}$ C.— $\text{K}^{\text{a}}\text{a}^{\text{a}}$ C.
16. $\text{K}^{\text{a}}\text{a}^{\text{a}}$. $\text{K}^{\text{a}}\text{a}^{\text{a}}$ O, $\text{K}^{\text{a}}\text{a}^{\text{a}}$. $\text{K}^{\text{a}}\text{a}^{\text{a}}$ C.—
 $\text{K}^{\text{a}}\text{a}^{\text{a}}$ C O.
17. $\text{K}^{\text{a}}\text{a}^{\text{a}}$ $\text{K}^{\text{a}}\text{a}^{\text{a}}$ $\text{K}^{\text{a}}\text{a}^{\text{a}}$ C, om. O.—
 $\text{K}^{\text{a}}\text{a}^{\text{a}}$ $\text{K}^{\text{a}}\text{a}^{\text{a}}$ $\text{K}^{\text{a}}\text{a}^{\text{a}}$ C, $\text{K}^{\text{a}}\text{a}^{\text{a}}$ $\text{K}^{\text{a}}\text{a}^{\text{a}}$... O,
 $\text{K}^{\text{a}}\text{a}^{\text{a}}$ $\text{K}^{\text{a}}\text{a}^{\text{a}}$ [$\text{K}^{\text{a}}\text{a}^{\text{a}}$] Wh.— $\text{K}^{\text{a}}\text{a}^{\text{a}}$ O, . $\text{K}^{\text{a}}\text{a}^{\text{a}}$ O.
19. $\text{K}^{\text{a}}\text{a}^{\text{a}}$ C, cf. Add. MSS. 7183, 12,178, apparently $\text{K}^{\text{a}}\text{a}^{\text{a}}$
altered to $\text{K}^{\text{a}}\text{a}^{\text{a}}$ O.
20. $\text{K}^{\text{a}}\text{a}^{\text{a}}$ C.— $\text{K}^{\text{a}}\text{a}^{\text{a}}$ C O.
22. $\text{K}^{\text{a}}\text{a}^{\text{a}}$ ($\text{K}^{\text{a}}\text{a}^{\text{a}}$ deleted) O.
23. $\text{K}^{\text{a}}\text{a}^{\text{a}}$ O.— $\text{K}^{\text{a}}\text{a}^{\text{a}}$ C O.
24. $\text{K}^{\text{a}}\text{a}^{\text{a}}$ C, $\text{K}^{\text{a}}\text{a}^{\text{a}}$ O.
26. $\text{K}^{\text{a}}\text{a}^{\text{a}}$ O, $\text{K}^{\text{a}}\text{a}^{\text{a}}$ O.— $\text{K}^{\text{a}}\text{a}^{\text{a}}$ C.—
 $\text{K}^{\text{a}}\text{a}^{\text{a}}$ C, $\text{K}^{\text{a}}\text{a}^{\text{a}}$ O.
28. $\text{K}^{\text{a}}\text{a}^{\text{a}}$ C O, $\text{K}^{\text{a}}\text{a}^{\text{a}}$ Wh.


CHAPTER X.

1. $\text{K}^{\text{a}}\text{a}^{\text{a}}$ O, $\text{K}^{\text{a}}\text{a}^{\text{a}}$ O.
6. $\text{K}^{\text{a}}\text{a}^{\text{a}}$ O.— $\text{K}^{\text{a}}\text{a}^{\text{a}}$ C, $\text{K}^{\text{a}}\text{a}^{\text{a}}$ O.
9. $\text{K}^{\text{a}}\text{a}^{\text{a}}$ C O.
12. $\text{K}^{\text{a}}\text{a}^{\text{a}}$ C (with points marking the order
of the words as they stand in O).
14. $\text{K}^{\text{a}}\text{a}^{\text{a}}$ C, $\text{K}^{\text{a}}\text{a}^{\text{a}}$ O.
16. $\text{K}^{\text{a}}\text{a}^{\text{a}}$ C.—
 $\text{K}^{\text{a}}\text{a}^{\text{a}}$ O, . $\text{K}^{\text{a}}\text{a}^{\text{a}}$ C.—
 $\text{K}^{\text{a}}\text{a}^{\text{a}}$ C O.
19. $\text{K}^{\text{a}}\text{a}^{\text{a}}$ C, om. O.
22. $\text{K}^{\text{a}}\text{a}^{\text{a}}$ O, $\text{K}^{\text{a}}\text{a}^{\text{a}}$ C.



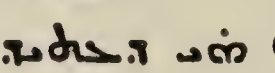

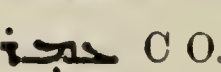
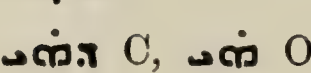



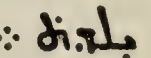
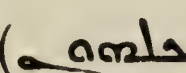
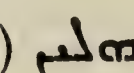

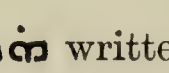
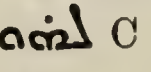
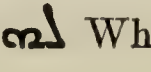
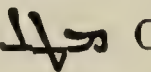
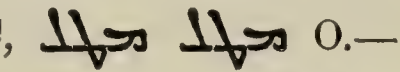



23.  C.
 25.  C,  O.
 27.  O,  C.
 29.  C.
 34.  margin *πραξιν* O (a mistake for *υπαρξιν*). See margin, Acts ii. 45.—

 C,  O.

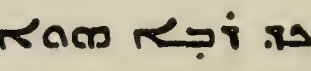
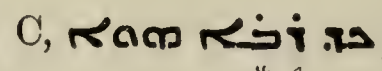
35.  O,  C.

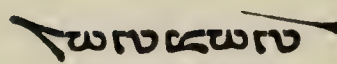
37. Om.  C.

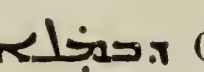
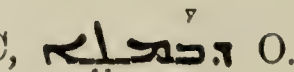
CHAPTER XI.


6.  C.
 7.  C Wh., om. O.
 8.  C, om. O.  Wh. incorrectly.
 9.  C O.
 10.  C,  O.
 11.   } O margin (the latter omitted by Wh.).
  } *εστηκν* (sic)
 13. ( )  C,  written below the line O.
 15.  C O (*o* evanescent in O),  Wh.
 16.  C,  O.—
  C,
  O.
 20.  O margin.



24.  C,  , margin M E Γ A C


 Γ E N O M E N O N O.

25.  C,  O.

26.  O, om. C.

	<u>ḥuṣṣon ḥuṣṣe*</u>
	<u>ḥuṣṣe ḥuṣṣe ḥuṣṣe</u>
	<u>ḥuṣṣe ḥuṣṣe ḥuṣṣe</u>
	<u>ḥuṣṣe ḥuṣṣe</u>
Philem. 2 Hebr. ii. 9	ḥuṣṣe ḥuṣṣe ḥuṣṣe
vi. 19	ḥuṣṣe ḥuṣṣe ḥuṣṣe
	ḥuṣṣe ḥuṣṣe ḥuṣṣe
	ḥuṣṣe ḥuṣṣe ḥuṣṣe
vii. 23	ḥuṣṣe ḥuṣṣe ḥuṣṣe
	ḥuṣṣe ḥuṣṣe ḥuṣṣe
ix. 4	ḥuṣṣe ḥuṣṣe ḥuṣṣe
ix. 19	ḥuṣṣe ḥuṣṣe ḥuṣṣe
	ḥuṣṣe ḥuṣṣe ḥuṣṣe
xi. 37	ḥuṣṣe ḥuṣṣe ḥuṣṣe
	ḥuṣṣe ḥuṣṣe ḥuṣṣe

* From Brit. Mus. Add. MS. 12,178, fol. 216, v. col. 1. Add. MS. 7183, fol. 101, v. col. 2, contains 8 of these passages in an abridged form (all exc. ii. 9 and vii. 23). The variants are xi. 37 ḥuṣṣe ḥuṣṣe, xii. 21 ḥuṣṣe ḥuṣṣe, xiii. 19 ḥuṣṣe ḥuṣṣe; The Commentary of Bar Hebræus contains ii. 9 (beginning with ḥuṣṣe, as quoted also in the Com. of Bar Ṣalibi Bod. Or. 560), vi. 19, xi. 37, xii. 8 (omitting ḥuṣṣe) and xii. 21 (with the Ethpa. form as in Add. MS. 7183).

xii. 8

תָּבִיאִ . כִּי־יִשְׁלַח־יְהוָה
 אֶת־יָדוֹ . וְיִשְׁלַח־יְהוָה

xii. 21

אֶת־יָדוֹ . וְיִשְׁלַח־יְהוָה

xiii. 5

וְיִשְׁלַח־יְהוָה . וְיִשְׁלַח־יְהוָה
 אֶת־יָדוֹ . וְיִשְׁלַח־יְהוָה

xiii. 19

אֶת־יָדוֹ . וְיִשְׁלַח־יְהוָה
 אֶת־יָדוֹ . וְיִשְׁלַח־יְהוָה
 אֶת־יָדוֹ . וְיִשְׁלַח־יְהוָה
 אֶת־יָדוֹ . וְיִשְׁלַח־יְהוָה

NOTES ON THE HARKLEAN VERSION OF THE EPISTLE TO THE HEBREWS.

TITLE.

Tischendorf has 'syr^p ep. Pauli ad Hebr.' This ascription of the authorship to St Paul is merely taken from the Latin title in White's edition. It is not found in White's Syr. title, which is correctly printed from Cod. O, but it now appears in Cod. C.

CHAPTER I.

3. φέρων τε] **ܦܐ ܟܕܝܐ**. Examples of **ܦܐ** for **ܬܐ** (where **δὲ** is not recorded as a variant) are rare. Cf. Acts ix. 29; xv. 4; xxi. 30.

ܟܕܝܐ marg. **ܡܠܝܟܐ ܡܠܝܟܐ ܝܕܝܐ** O. Cf. marg. διοικῶν, κυβερνῶν, οἰκονομῶν. Euth. var. lect. ed. Zacag.

δι' ἐαυτοῦ (αὐτοῦ)] **ܡܠܐ ܝܕܝܐ**. Cf. Nöld., Syr. Gram. p. 158. It is the usual form in the H_kl. In 2 Cor. i. 19 we have **ܡܠܐ ܡܠܝܟܐ ܡܠܐ**.

14. In the H_kl. σωτηρία = **ܟܡܝܐ** (exc. Jude 3), σωτήρ = **ܟܡܝܐ** always.

CHAPTER II.

1. δεῖ = **ܡܝܐ** always in H_kl. except Mat. xxvi. 35 and the parallel passage, Mark xiv. 31. Cf. marg. in Luke xxiv. 7. The equivalents in the Pesh. are generally **ܟܠܐ** and **ܡܕܐ** but in this epistle **ܡܕܐ**.

τοῖς ἀκουσθείσιν] **ܡܕܐ ܡܕܐ ܡܕܐ**, not, as White, 'ad ea quae audita sunt' but 'to those who have been heard'. **ܡܕܐ ܡܕܐ ܡܕܐ** O marg. Cf. Chrys. 'Μήποτε, φησὶ, παραρρυῶμεν,' τουτέστι, μήποτε ἀπολώμεθα, μὴ ἐκπέσωμεν.

2. Cod. O gives here and in Chap. VII. 3. 26 (cf. the various readings) instances of the accent called **ܠܝܬܐܢܐ** (from *ὑφέν*, according to its correct etymology) or **ܠܝܬܐܢܐ** (from a fancied derivation of *ὑφέν* from *ὑφαίνω*). See Phillips, A letter by Mar Jacob, Bishop of Edessa, &c., pp. 25, 55, 82, 83, 92. Baethgen, Syr. Gram. des Mar Elias von Tirhan, p. 53. Duval, Gram. Syr. p. 158.

3. *ὅστις* = **ܐܝܬܐܢܐ** generally in H_{kl}.; sometimes we find the curiously literal translation **ܐܝܬܐܢܐ**, e.g. Mat. xxi. 33; Mark viii. 34; Luke xiv. 27, xxiii. 19; Jac. ii. 10.

ὑπὸ τοῦ κ. ὑπὸ τῶν, H_{kl}., cf. Pesh. In the Syr. of the *Ῥπόθεις* *ὑπὸ τοῦ κ. διὰ τῶν*.

ܐܝܬܐܢܐ O and Syr. of the *Ῥπόθεις*. The erroneous pl. is probably a reminiscence of the Pesh., where there is a pl. subject.

4. *ποικίλος* = **ܠܝܬܐܢܐ** H_{kl}. always; = **ܠܝܬܐܢܐ** Pesh. (exc. 1 Pet. iv. 10).

8. *‘τὰ πάντα: syr^{utr}. ante ὑποτάξαι pon.’* Tisch. This is incorrect with regard to the H_{kl}. which observes the usual order.

10. **ܐܝܬܐܢܐ**. The addition of this expression shows that the translator referred *δι’ ὃν* to Christ.

CHAPTER III.

6. We may safely assign the reading *ἐάνπερ* (not *ἐάν*) to the H_{kl}., although Tisch. and Treg. have not ventured to do so. For **ܐܝܬܐܢܐ** is never used in this version for the simple *ἐάν*, whereas it stands for *ἐάνπερ* in Hebr. vi. 3 and for *εἴπερ* in Rom. viii. 9, 17; 1 Cor. xv. 15; 2 Thess. i. 6; 1 Pet. ii. 3.

14. *γεγόναμεν τοῦ Χριστοῦ*, H_{kl}.

16. C supplies the correct reading **ܐܝܬܐܢܐ** (but not the missing negative). In consequence of this emendation **ܐܝܬܐܢܐ** = *τινές* (not *τινὲς* as Wh. and Tisch.).

CHAPTER IV.

2. White’s rendering of the H_{kl}. ‘cum non admisti essent fidei qui audierant’ adopted by Tisch. is erroneous. The Syriac is a literal translation of *μὴ συγκεκραμένους τῇ πίστει τοῖς ἀκούσασιν*.

3. **ܐܝܬܐܢܐ** with pl. points = *καταβολή*, here and chap. ix. 26; Mat. xiii. 35; Luke xi. 50; John xvii. 24, in Cod. C. Comp.

also White's ed. Mat. xxv. 34; John xvii. 24; Eph. i. 4. It is always marked as pl. in the Pesh. N. T. ed. Lee, also in the edition of Urm. 1846 and of N. York, 1886.

11. ' **ⲓⲛⲁⲛⲁ**. Similarly **ⲁ** is repeated in this construction, but in the case of **ⲛ**, it is **ⲛ** which is prefixed to the noun in the H_{kl}. (cf. Rom. ix. 21; Jac. iii. 10, 11).
ἀπιστίας, Vulg. H_{kl}. (text), (omitted by Tisch. and Treg.).
12. **ⲙⲛⲉⲗⲱⲛ + ⲕⲁⲓ ⲟⲩⲥⲧⲉⲱⲛ**, Pesh. H_{kl}. (omitted by Tisch. and Treg.).
13. **ⲛⲙⲁⲛⲁⲛⲁ** O. The obelus seems out of place here and should probably be transferred to the preceding **ⲛⲙ**.

CHAPTER V.

2. μετριπαθεῖν = כחצתא מנא. White's proposal to emend כחצתא must be rejected. The language is evidently derived from the paraphrase in the Pesh. . . מרפא ופחא.

3. 'ὕπὲρ ἁμαρτιῶν...[Syr. Hcl.]' Treg. There can however be but little doubt, especially in view of the rendering of ὕπὲρ ἁμ. in ver. 1, that ܡܠܟܐ ܕܡܪܝܡ = περὶ ἁμ. For in the Hcl. ὕπὲρ with gen. = ܡܠܟܐ always, and περὶ with gen. = ܡܠܟܐ with but few exceptions, as John xii. 6 and 1 Pet. v. 7 (in which places the translation is varied because ܡܠܟܐ precedes), Mark i. 44; Luke v. 14; 1 John iv. 10.

4. ἀλλὰ καλούμενος, Hk^l.

CHAPTER VI.

2. βαπτισμῶν τε διδαχῆς, Hkl.

6. **ܐܬܝܬܝܢ ܠܝ ܕܢܝܢܝܢ**] Instances of this mixed construction are found in Clem. Epist. II. 17, **ܐܬܝܬܝܢ ܠܝ ܕܢܝܢܝܢ** ܐܬܝܬܝܢ ܠܝ ܕܢܝܢܝܢ, Ceriani, Mon. sacra et prof. II. 1, pp. 12, xvi., Nöld., Syr. Gr. p. 198.

7. If the points are correct, our translator has taken *εὐλογίας* for acc. pl. instead of gen. sing. Similarly in 2 Pet. ii. 14 *ἀμαρτίας* has been taken for a pl. in both versions.

9. ἀδελφοὶ = ܐܕܠܝܬܐ. The pronoun is often suffixed to vocatives in Syriac when it does not occur in the original. This fact has not

CHAPTER VIII.

3. δῶρά τε HĶl. (C).

CHAPTER IX.

1. In the phrase 'ܐܠܟܐܢ ܕܡܝܢ = εἶχεν, ܠܡܝܢ ܕܡܝܢ is not affected by the gender or number of its subject. Cf. chap. x. 2, xii. 9; Mat. xix. 22; Mark iii. 10, iv. 5, xii. 44, etc. (Mat. xxi. 28 is an exception in ed. Wh. but not in Cod. C.)

'Τότε Arm.' Treg.; add HĶl.

2. HĶl. literally = ἐν ᾗ ἦν ἡ λυχ.

4. ܡܢ ܕܡܝܢ. The classical construction of the relative, a variation of the more usual form, ܕܡܝܢ ܡܢ ver. 2. In 1 Cor. viii. 6 both forms occur. See T. Skat Rörðam, Libri Judicum et Ruth sec. vers. Syr. Hex., p. 31.

9. HĶl. prob. καθ' ὃν referring to καιρὸν (but the reference to σκηνῆς is grammatically possible).

28. ܠܡܝܢ C O. This correction does away with the form ܠܡܝܢ (Wh.), a pl. which, according to grammarians, does not exist.

CHAPTER X.

1. αἰς C, om. O—αἰ οὐδ. δύνανται C O.

2. ἐπεὶ [οὐκ] ἂν ἐπαύσαντο = ܐܡܝܢܐ ܡܢ ܕܡܝܢ ܠܡܝܢ ܠܡܝܢ.

The difficulty of accounting for this translation may be measured by the fact that Tisch. cites the HĶl. for the omission, and Treg. for the insertion of the negative. The former seems to me correct, since ܠܡܝܢ ܠܡܝܢ is the regular equivalent for ἐπεὶ = alioquin. There seems to be some corruption in the next word (possibly of a construction similar to that in Mat. xi. 23 HĶl.).

7. ὁ Θεὸς at the end of the verse HĶl.

12. οὗτος δὲ—ἐν δεξιᾷ HĶl.

16. διάνοιαν according to both MSS. as in viii. 10.

CHAPTER XI.

11. Σάρρα + στεῖρα οὖσα HĶl.

13. ܐܡܝܢ may stand for either κομισάμενοι or λαβόντες but not for the third variant προσδεξάμενοι.

14. πατρίς = כִּידִּיכ with a possessive pronoun; in one passage (Mark vi. 1) an etymological translation is attempted, כִּידִּיכ אֲמֹרֶיךָ.

15. ἐμνημόνευον Hkl.

19. The Hkl. has δύναται (כִּי־יָכֹחַ), not δυνατός (כִּי־יָכֹחַ־וְיָכֹחַ) —καὶ before ἐν παρ. is not expressed.

20. πισ. περὶ τῶν μελ. Hkl.

26. The authority of the Hkl. should be transferred from τῶν Αἰγύπτου (Tisch. Treg.) to τῶν ἐν Αἰγύπτῳ.

29. διέβησαν + οἱ υἱοὶ Ἰσραήλ (cf. Ex. xiv. 22, 29)—διὰ ξηρᾶς γῆς—κατεπόθησαν Hkl.

31. ἡ ἐπιλεγόμενη πόρνη Hkl., and so our MS. in the Epist. of Clem. Rom. § XII. supported by the Constantinople MS.

εἰρήνη = כִּלְיָה always in Hkl.; = כִּלְיָה generally in Pesh. (but translated כִּלְיָה in Pesh. of Mat. x. 34; Luc. xi. 21, xii. 51; Acts xii. 20, xxiv. 3; Eph. ii. 14, 15; Jac. iii. 18; cf. Acts vii. 26; Col. i. 20). כִּלְיָה is also the rendering in the four disputed Cath. Epistles now printed with the Pesh., and in the Fragments of Isaiah published by Ceriani from Add. MS. 17,106, Brit. Mus., and assigned by him to the Philox. version (Mon. sacra et prof. v. 1).

32. καὶ τί] καὶ is not expressed in Hkl. nor in Pesh.—γάρ με—Βαράκ τε (or καὶ Βαρ.) καὶ Σαρ. καὶ Ἰεφ. Δα. τε Hkl.

τῶν ἄλλων προφητῶν = כִּי־יָכֹחַ כִּי־יָכֹחַ Hkl. and so the Pesh. (cf. 1 Cor. xiv. 29, Pesh.). But elsewhere in the Hkl. οἱ λοιποὶ and not οἱ ἄλλοι (כִּי־יָכֹחַ אַחֵרִים) is rendered by 'א כִּי־יָכֹחַ or אַחֵרִים כִּי־יָכֹחַ (אַחֵרִים).

34. στόματα] כִּי־יָכֹחַ is without the pl. points both in the Hkl. and Pesh., cf. *aciem* Vulg.

35. γυναῖκες Hkl.

ἐτυμπανίσθησαν] Translated by אֲדַבְּרִיכ. Cf. τυμπανίζεται, πλήσσεται, ἐκδέρεται, ἰσχυρῶς τύπτεται, Hesychius; τυμπανίζεται, ξύλω πλήσσεται, ἐκδέρεται, καὶ κρέμαται, Suidas. These extracts throw some light on the Hkl. rendering.

37. ἐπειράσθησαν, ἐπρίσθησαν Hkl.

38. כִּי־יָכֹחַ כִּי־יָכֹחַ (Cod.), these words should be transposed.—

probably ἐν ἐρημίαις HĶl. (ʿ being repeated before each of the following nouns, as in the Pesh.).

39. ܠܡܢܐ (Cod.), we must read ܠܡܢܐ as in the Pesh.—τὴν ἐπαγγελίαν HĶl.

40. περὶ ἡμῶν κρεῖττόν τι HĶl.

CHAPTER XII.

1. τοσοῦτον. ܠܡܢ ܡܢܐ. It would have been a convenient practice to translate τοιοῦτος by ܠܡܢ ܡܢܐ and τοιοῦτος by ܡܢܐ ܠܡܢ, but there are several other instances of the correspondence which is found here (e.g. Mat. viii. 10, xv. 33; Joh. vi. 9, xii. 37; Acts v. 8; and also Apoc. xviii. 17).—τρέχωμεν HĶl.

2. σταυρὸς = ܠܒܒܐ HĶl. always; = ܠܡܢܐ Pesh. generally; but in this passage, in Mark x. 21 and Luke xiv. 27 the Pesh. has ܠܒܒܐ.

3. εἰς αὐτὸν, (or εἰς αὐτὸν) HĶl.

7. εἰς παιδίαν ὑπομένετε (imperat.).

τίς γάρ ἐστιν HĶl.

8. νόθοι = ܠܡܢܐ, Arab. هاجين. So Darius Nothus = ܠܡܢܐ.

ܠܡܢܐ, cf. Payne Smith, Thes. Syr.

νόθοι ἐστε καὶ οὐχ υἱοὶ HĶl.

9. δὲ not added HĶl.

11. πᾶσα δὲ HĶl.

πρὸς μὲν τὸ παρόν. Translated freely by HĶl. as if it were πρὸς μὲν τὸν καιρὸν τὸν παρόντα.

15. δι' αὐτῆς HĶl.

18. ὄρει ψηλαφωμένῳ.

καὶ γνώφῳ καὶ σκότῳ, or ζόφῳ HĶl. (The Pesh. seems to have the order of the LXX. in Ex. x. 22; Deut. iv. 11, v. 22 (hebr. 19), καὶ σκ. καὶ γν.).

θύελλη is rendered in HĶl. by ܠܡܢܐ, which has the sense of the original word ܠܡܢܐ Deut. v. 19, (in the Pesh. by ܠܡܢܐ, as in Bar-Hebr., ed. Urm. and N. York, not ܠܡܢܐ as Lee and earlier Editors).

20. *θιγγάνειν* is here rendered by **𐌲𐌶𐌵** (the constant rendering of *ἀπτεσθαι* except in Mark iii. 10) and not by **𐌶𐌳𐌶** as in the two other instances of its occurrence.—*λιθοβ.* without addition HĶl.

21. *Μωσῆς γὰρ* HĶl.

22. *καὶ πόλει* HĶl.

23. *πανηγύρει* is construed with the preceding words.—*ἀπογεγρ.* *ἐν οὐρ.* HĶl.

24. *παρὰ τὸ τοῦ Ἀβ.* HĶl. as in Pesh.

25. *παραιτ. τὸν ἐπὶ γῆς χρημ.* HĶl.

28. *ἔχομεν—λατρεύομεν—αἰδοῦς καὶ εὐλαβείας* HĶl.

CHAPTER XIII.

4. Our translator has understood *ἐν πάσιν* in a neuter sense. *πόρνους δὲ* HĶl.

6. *καὶ οὐ φοβ.* HĶl.

9. *παραφέρεσθε, v. l. περιφ.* HĶl. **𐌱𐌶𐌵𐌶𐌶𐌶𐌶**. There is a similar variation and HĶl. rendering in Jude 12, where Treg. doubtfully assigns *παραφ.* to the HĶl., but *περιφ.* is translated as here in the HĶl. of Eph. iv. 14. Cf. also 2 Cor. iv. 10 and Mark vi. 55.

οἱ περιπατήσαντες HĶl.

10. *ἐξουσίαν* HĶl.

11. The verbs are rendered by past tenses, as in Pesh. See note on chap. vii. 20.—*τὸ αἶμα περὶ ἁμ.* HĶl.

𐌱𐌶𐌶𐌶] It seems necessary to make the word plural. Cf. chap. x. 6, 8, 12, 18, 26. **𐌱𐌶𐌶𐌶** = a special sin. See 1 John v. 16, 17 HĶl. **𐌱𐌶𐌶𐌶** = sin.

13. *ἐξερχώμεθα* HĶl.

15. *Δι' αὐτοῦ οὖν* HĶl.

17. *ὑπὲρ τῶν ψ. ὑ. ὡς λόγ. ἀποδ.* HĶl.

18. *πεποίθαμεν...ἔχομεν ἐν πάσιν, καλ.* HĶl.

20. *Ἰησοῦν Χριστὸν* HĶl.

21. *ἐν παντὶ ἔργῳ εἰς—ποιῶν ἐν ὑμῖν* (without *αὐτῷ*)—omit *τῶν αἰώνων.* HĶl.

22. *ἀνέχεσθε* HĶl.

23. *ἡμῶν* HĶl.

25. *Ἀμὴν* HĶl.

Subs. *Finite est Epistula ad Hebræos quæ scripta est ex Italia per Timotheum.*

* Ὑπόθεσις τῆς πρὸς Ἑβραίους ἐπιστολῆς Παύλου.

Ἡ δὲ πρὸς Ἑβραίους ἐπιστολὴ δοκεῖ μὲν οὐκ εἶναι Παύλου διὰ τε τὸν χαρακτήρα, καὶ τὸ μὴ προγράφειν, ὡς ἐν ἀπάσαις ταῖς ἐπιστολαῖς, καὶ τὸ λέγειν, πῶς ἡμεῖς ἐκφενξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας, ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ^a τοῦ Κυρίου, ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη, συνεπιμαρτυροῦντος τοῦ Θεοῦ σημείοις τε, καὶ τέρασι; τοῦ μὲν οὖν ἡλλάχθαι τὸν χαρακτήρα τῆς ἐπιστολῆς φανερά ἡ αἰτία· πρὸς γὰρ Ἑβραίους τῇ σφῶν διαλέκτῳ γραφεῖσα, ὕστερον μεθερμηνευθῆναι λέγεται, ὡς μὲν τινες^b ὑπὸ Λουκᾶ, ὡς δὲ οἱ πολλοὶ^c ὑπὸ Κλήμεντος, τούτου γὰρ^d καὶ σώζει τὸν χαρακτήρα. τοῦ δὲ μὴ προγράφειν τὴν ἐπιστολὴν^e, αἴτιον ἡ ἀκολουθία· Ἀπόστολος γὰρ ἐθνῶν ὑπῆρχεν ὁ Παῦλος, ἀλλ' οὐχὶ Ἰουδαίων, ἐπεὶ δεξιὰς ἔδωκε τῷ Πέτρῳ, καὶ τοῖς Ἀποστόλοις κοινωνίας, ἵνα αὐτὸς μὲν σὺν Βαρνάβᾳ εἰς τὰ ἔθνη, οἱ δὲ περὶ τὸν Πέτρον εἰς τὴν περιτομήν· ἐπειδὴ δὲ κοινωνία τὸ κήρυγμα, καὶ κατηχηθέντες ὑπῆρχον οἱ ἐξ Ἰουδαίων, ὡς ἀποστασίαν διδάσκει Παῦλος, εἰκότως τοῦ γνωρίσαι χάριν τὴν συμφωνίαν, Ἑβραίοις ἐπιστέλλει· γράφοντα δὲ πρὸς τούτους, προγράφειν Ἀπόστολον οὐ θέμις. μαρτυρεῖται δὲ καὶ ἐν τοῖς ἐξῆς ἡ ἐπιστολὴ ὑπάρχουσα Παύλου, τῷ γράφειν, ὅτι καὶ τοῖς δεσμοῖς μου συνεπαθήσατε. καὶ ἐκ τοῦ λέγειν, περισσότερον εὐχεσθε, ἵνα τάχιον ἀποκατασταθῶ ὑμῖν. καὶ^f ἐκ τοῦ λέγειν, γινώσκετε τὸν ἀδελφὸν ἡμῶν Τιμόθεον ἀπολελυμένον, μεθ' οὗ, ἐὰν τάχιον ἔρχηται, ὄψομαι ὑμᾶς. οὐδεὶς γὰρ ἂν, οἶμαι, ἀπέλυσεν εἰς διακονίαν Τιμόθεον, εἰ μὴ Παῦλος, καὶ τούτον τάχιον προσδοκῶν, τὴν ἰδίαν αὐτοῖς, ὡς ἔθος πολλαχοῦ, σὺν αὐτῷ παρουσίαν ἐπαγγέλλεται. πολλὰ δὲ καὶ ἄλλα γνωρίζουσιν ἡμῖν αὐτοῦ τυγχάνειν τὴν ἐπιστολὴν, ὡς καὶ ἡ ἀνάγνωσις αὐτὴ προϋῶσα διδάξει.

* Laur. Alex. Zacagnius, Collectanea Monumentorum Veterum Ecclesiae Græcæ ac Latinæ, Vol. I., p. 669.

Tit. om. Παύλου Syr.

^a περὶ τοῦ K. διὰ τῶν Zac., διὰ τοῦ K. ὑπὸ τῶν Mill (Nov. Test. Gr.), Matthæi (D. Pauli Epist. ad Hebr. et Col.), ὑπὸ τοῦ K. διὰ τῶν Syr.

^b + λέγουσιν Syr.

^c οἱ λοιποὶ Syr.

^d τοῦ γὰρ Zac., τούτου γὰρ Mill Mat. Syr.

^e + τὸ ὄνομα Mill Mat. cf. Syr.

^f om. καὶ ἐκ τοῦ λέγειν...ἐπαγγέλλεται Syr.

* Κεφάλαια τῆς πρὸς Ἑβραίους ἐπιστολῆς Παύλου κβ'.

- I. Θεολογία Χριστοῦ ἐν δόξῃ Πατρὸς, καὶ ἐξουσία τῶν πάντων, μετὰ τῆς καθάρσεως τῶν ἐπὶ γῆς, ἀφ' ἧς ἀνέβη εἰς τὴν ἐπουράνιον δόξαν.
- II. Ὅτι οὐ λειτουργικὴ ἡ δόξα Χριστοῦ, ἀλλὰ θεϊκὴ, καὶ ποιητικὴ, διὸ οὐκ ἐπὶ τοῦ παρόντος αἰῶνος, ἐν ᾧ οἱ λειτουργοὶ, ἀλλ' ἐπὶ τῆς μελλούσης οἰκουμένης.
- III. Ὅτι ἐσαρκώθη κατὰ διάθεσιν, καὶ συμπάθειαν, καὶ οἰκειότητα, τὴν πρὸς ἡμᾶς, ἐπὶ σωτηρίᾳ ἀνθρώπων, τῇ ἐκ θανάτου, ἐπὶ τῆς πρὸς αὐτὸν οἰκειώσεως.
- IV. Ὅτι οὐ πιστευτέον Χριστῷ, ὡς Μωϋσῇ ἐπίστευσαν· καθ' ὑπεροχὴν δὲ τὴν Θεοῦ πρὸς ἄνθρωπον.
 - (1) Ἐν ᾧ ὅτι φοβητέον τῶν πάσαι τὴν ἔκπτωσιν.
- V. Προτροπὴ σπουδάσαι εἰς τὴν προδηλουμένην κατάπαυσιν.
- VI. Τὸ φοβερὸν τῆς κρίσεως παρὰ τῷ λόγῳ, τῷ διὰ πάντων, καὶ τὸ χρηστὸν τῆς χάριτος τῆς ἱερατικῆς παρὰ τῷ ὁμοιοπαθήσαντι ἡμῖν ἀνθρωπίνως.
- VII. Ἐπιτίμησις ὡς ἔτι δεομένοις εἰσαγωγῆς.
 - (1) Ἐν ᾧ προτροπὴ εἰς ἐπίδοσιν, ὡς οὐκ οὔσης ἀρχῆς δευτέρας.
 - (2) Παράκλησις σὺν ἐπαίνῳ.
- VIII. Ὅτι βεβαία ἡ ἐπαγγελία τοῦ Θεοῦ, καὶ ταῦτα σὺν ὅρκῳ.
- IX. Περὶ Μελχισεδέκ, τοῦ εἰς Χριστὸν τύπου κατὰ τὸ ὄνομα, καὶ τὴν πόλιν, καὶ τὴν ζωὴν, καὶ τὴν ἱερωσύνην.
 - (1) Ἐν ᾧ ὅτι καὶ τοῦ Ἀβραὰμ προετιμήθη.
- X. Ὅτι παύεται ἡ τοῦ Ἀαρὼν ἱερωσύνη, ἡ ἐπὶ γῆς οὐσα· ἵσταται δὲ ἡ οὐράνιος ἡ Χριστοῦ, ἐξ ἑτέρου γένους, οὐ κατὰ σάρκα, οὐδὲ διὰ νόμον σαρκίνου.

* L. A. Zacagnius, Collectanea Mon. Vet., Vol. I., p. 671.

Tit. om. Παύλου κβ' Syr.

III. ἐπὶ τῆς] διὰ τῆς Mill Mat. Cramer Catena, Syr.

IV. om. οὐ Mill Mat. Cram. Syr.

VII. εἰσαγωγῆς] + εἰς διδαχὰς Syr., τῆς στοιχειώδους εἰσαγωγῆς Cram.

(1) ἐν ᾧ] καὶ Syr.

(2) καὶ παράκ. Syr.

VIII. καὶ τοῦτο Syr.

- XI. Ὑπεροχὴ τῆς δευτέρας διαθήκης παρὰ τὴν προτέραν ἐν ἱλασμῷ, καὶ ἁγιασμῷ.
- XII. Περὶ τοῦ αἵματος Χριστοῦ, ἐν ᾧ ἡ νέα διαθήκη, ὅτι τοῦτο ἀληθὲς καθάριστον εἰς αἰεὶ, οὐ τὰ ἐν αἵμασι ζώων τοῖς πολλάκις προσαγομένοις.
- XIII. Μαρτυρίαι περὶ τῆς μόνης καθάρσεως, καὶ προσαγωγῆς πρὸς Θεόν.
1. Ἐν αἷς προτροπὴ τῆς ἐν πίστει προόδου.
- XIV. Προτροπὴ σπουδῆς κατὰ φόβον τῆς ἐγγιζούσης κρίσεως.
- XV. Περὶ τοῦ καλὴν ἀρχὴν εἰς καλὸν τέλος προσαγαγεῖν.
- XVI. Περὶ πίστεως, τῆς καὶ τοὺς παλαιοὺς δοξασάσης.
- XVII. Περὶ ὑπομονῆς ἐν ἀκολουθήσει Χριστοῦ.
- XVIII. Περὶ σωφροσύνης ἕως καιρὸς κατορθώσεως, μὴ ἀποτύχωμεν αὐτῆς, ὡς Ἡσαῦ, μὴ εὐρὼν τόπον μετανοίας.
- XIX. Ὅτι φοβερώτερα τῶν ἐπὶ Μωϋσέως τὰ μέλλοντα, καὶ πλείονος ἄξια σπουδῆς τὰ νῦν.
- XX. Περὶ φιλαδελφίας, καὶ φιλοξενίας.
1. Ἐν ᾧ περὶ σωφροσύνης.
2. Περὶ ἀνταρκείας.
3. Περὶ μιμήσεως πατρῶν.
- XXI. Περὶ τοῦ μὴ σωματικῶς ζῆν κατὰ νόμον, ἀλλὰ πνευματικῶς κατὰ Χριστὸν ἐν ἀρετῇ.
- XXII. Εὐχὴ πρὸς Θεὸν περὶ τῆς εἰς ἀρετὴν ἀγωγῆς, καὶ οἰκονομίας. Στίχοι οβ'.

XIII. — ἐν αἷς / καὶ Syr. (O).

XVII. ἐν ἀκολ. Syr. marg. (O). Syr. text *in puritate*.

XX. περὶ φιλοξ. καὶ φιλαδ. Syr.

XXII. περὶ * τῆς ζωῆς καὶ / τῆς εἰς Syr. (O).
om. καὶ οἰκονομίας Syr.

מב

מִיָּנָה דְּהַלֵּל דְּתַלְתָּא.

HEBR. XI. 23.

מב

מִיָּנָה כְּדִרְבִּינָה דְּתַלְתָּא.

HEBR. XI. 32.

מב

מִיָּנָה כְּדִרְבִּינָה דְּתַלְתָּא דְּתַלְתָּא דְּתַלְתָּא.

HEBR. XII. 4.

מב

מִיָּנָה דְּתַלְתָּא דְּתַלְתָּא דְּתַלְתָּא ¹ אַתְּ דְּתַלְתָּא דְּתַלְתָּא.

HEBR. XII. 12.

מב

מִיָּנָה כְּדִרְבִּינָה דְּתַלְתָּא דְּתַלְתָּא ² דְּתַלְתָּא דְּתַלְתָּא דְּתַלְתָּא
דְּתַלְתָּא דְּתַלְתָּא דְּתַלְתָּא דְּתַלְתָּא דְּתַלְתָּא דְּתַלְתָּא
דְּתַלְתָּא דְּתַלְתָּא דְּתַלְתָּא דְּתַלְתָּא דְּתַלְתָּא דְּתַלְתָּא
דְּתַלְתָּא דְּתַלְתָּא דְּתַלְתָּא דְּתַלְתָּא דְּתַלְתָּא דְּתַלְתָּא.

HEBR. XII. 28.

מב

מִיָּנָה דְּתַלְתָּא דְּתַלְתָּא דְּתַלְתָּא דְּתַלְתָּא דְּתַלְתָּא.

HEBR. XIII. 10.

מב

מִיָּנָה כְּדִרְבִּינָה דְּתַלְתָּא.

HEBR. XIII. 17.

¹ T. דְּתַלְתָּא דְּתַלְתָּא דְּתַלְתָּא דְּתַלְתָּא דְּתַלְתָּא.

² T. דְּתַלְתָּא דְּתַלְתָּא דְּתַלְתָּא דְּתַלְתָּא דְּתַלְתָּא דְּתַלְתָּא.

מִיָּמִינוּ וְאֶת־כִּסְיֵנוּ

בִּי

מִשְׁבַּח

מִיָּמִינוּ דַּעַבְרָא דְּחִלְחַלְתָּ וְחִיֵּי מִשְׁבַּחְךָ.

HEBR. IX. 24.

מִשְׁבַּח

מִיָּמִינוּ דְּלֵילָא דְּחִיֵּי וְחִיֵּי.

HEBR. X. 15.

מִשְׁבַּח

מִיָּמִינוּ דְּחִלְחַלְתָּ דְּחִיֵּי וְחִיֵּי מִשְׁבַּחְךָ.

מִיָּמִינוּ דְּחִיֵּי מִשְׁבַּחְךָ.

HEBR. X. 26.

מִשְׁבַּח

מִיָּמִינוּ דְּחִיֵּי וְחִיֵּי מִשְׁבַּחְךָ.

מִיָּמִינוּ דְּחִיֵּי וְחִיֵּי מִשְׁבַּחְךָ.

HEBR. X. 32.

מִשְׁבַּח

מִיָּמִינוּ דְּחִיֵּי וְחִיֵּי מִשְׁבַּחְךָ.

מִיָּמִינוּ דְּחִיֵּי.

HEBR. XI. 1.

מִשְׁבַּח

מִיָּמִינוּ דְּחִיֵּי וְחִיֵּי מִשְׁבַּחְךָ.

מִיָּמִינוּ דְּחִיֵּי.

HEBR. XI. 8.

¹ מִיָּמִינוּ דְּחִיֵּי וְחִיֵּי מִשְׁבַּחְךָ T.

² מִיָּמִינוּ דְּחִיֵּי וְחִיֵּי מִשְׁבַּחְךָ T.

זונו קאן קיין אלס ביינען.

מו

זונו קאן קיין אלס ביינען¹ קאן.

HEBR. IV. 14.

מו

זונו קאן קיין אלס ביינען קאן.

HEBR. V. 12.

מו

זונו קאן קיין אלס ביינען קאן.

HEBR. VII. 1.

מו

זונו קאן קיין אלס ביינען קאן.

HEBR. VII. 18.

מו

זונו קאן קיין אלס ביינען קאן.

קאן.

HEBR. VIII. 1.

מו

זונו קאן קיין אלס ביינען קאן.

HEBR. IX. 11.

מו

זונו קאן קיין אלס ביינען קאן.

HEBR. IX. 16.

¹ קאן T.

² קאן קאן T.

מִינָה וְאַחֲרָיוּתָהּ וְלֹאֵהוּ בְּיָמָהּ.

מנ

מִינָה וְיִזְכֶּרָהּ וְיִזְכֶּרָהּ.

HEBR. I. 1.

מנ

מִינָה וְיִזְכֶּרָהּ וְיִזְכֶּרָהּ וְיִזְכֶּרָהּ וְיִזְכֶּרָהּ.

HEBR. II. 5.

מנ

מִינָה כְּדִבְרֵי וְיִזְכֶּרָהּ וְיִזְכֶּרָהּ.

HEBR. II. 14.

מנ

מִינָה וְיִזְכֶּרָהּ וְיִזְכֶּרָהּ \ כְּדִבְרֵי וְיִזְכֶּרָהּ.

HEBR. III. 7.

מנ

מִינָה וְיִזְכֶּרָהּ וְיִזְכֶּרָהּ כְּדִבְרֵי וְיִזְכֶּרָהּ \ .

HEBR. IV. 11.

These titles of the Lessons are taken from the body of the text in the Cambridge MS. (C). Some various readings are found in the Table of Lessons for the Epistles of S. Paul (מִינָה וְיִזְכֶּרָהּ) (מִינָה, which stands at the beginning of the same MS. These are denoted by T.

¹ מִינָה וְיִזְכֶּרָהּ T.

² מִינָה וְיִזְכֶּרָהּ כְּדִבְרֵי וְיִזְכֶּרָהּ T.

הק חכמיך קטן כלל חכ [XIII. 9]
 הק חכמיך כלל . חכמי

חכמי^a . חכמיך חכמי [XIII. 20.]
 חכ^b חכ חכ חכ

חכ חכמיך חכמיך
 חכמיך חכמיך

^a חכמיך חכמיך 0. ^b חכמיך חכמיך \ ח חכ * 0.

කච්ඡිකා කච්ඡා

...

ආ. කච්ඡානි කච්ඡා
කච්ඡා කච්ඡා කච්ඡා කච්ඡා
කච්ඡා කච්ඡා කච්ඡා කච්ඡා
කච්ඡා කච්ඡා කච්ඡා කච්ඡා
කච්ඡා කච්ඡා කච්ඡා කච්ඡා

[II. 9]

ආ. කච්ඡා කච්ඡා
කච්ඡා කච්ඡා කච්ඡා කච්ඡා
කච්ඡා කච්ඡා කච්ඡා කච්ඡා

කච්ඡා කච්ඡා කච්ඡා කච්ඡා [K]

[III. 1]

කච්ඡා කච්ඡා කච්ඡා කච්ඡා
කච්ඡා කච්ඡා කච්ඡා කච්ඡා
කච්ඡා කච්ඡා කච්ඡා කච්ඡා

[IV. 1]

කච්ඡා කච්ඡා කච්ඡා කච්ඡා
කච්ඡා කච්ඡා කච්ඡා කච්ඡා

[IV. 11]

කච්ඡා කච්ඡා කච්ඡා කච්ඡා
කච්ඡා කච්ඡා කච්ඡා කච්ඡා

C. f. 208. v. 2.

කච්ඡා කච්ඡා කච්ඡා කච්ඡා
කච්ඡා කච්ඡා කච්ඡා කච්ඡා
කච්ඡා කච්ඡා කච්ඡා කච්ඡා
කච්ඡා කච්ඡා කච්ඡා කච්ඡා

[V. 11]

^a කච්ඡා altered to කච්ඡා O.
^b කච්ඡා කච්ඡා \ කච්ඡා ... කච්ඡා * O.
^c කච්ඡා CO, originally කච්ඡා in C.
කච්ඡා O.

කතමුණ^a . කත මුණ
 මත පිහිටි තැන මත
 . මත මත මත මත
 කතමුණ මත^b මත
 මත මත . මත මත
 මත මත : මත මත^c මත
 මත මත මත මත
 මත මත මත මත
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 මත මත මත මත

C. f. 208. v. 1. . පිහිටි තැන කතමුණ^{d*}

මත මත මත මත
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ක
 [I. 1]

ම
 [I. 5]

^a MS. කතමුණ.

^b Hebr. x. 34.

^c Hebr. xiii. 19.

* University Library, Cambridge, Add. MS. 1700 (C), New College Oxford MS. No. 333 (O).

^d කතමුණ O.

എന്ന ലിഖിതം

קחודש יבד קצק . חמ

2.3. 2.4. 2.5.

എൻ കൗയിരിയൻ ക്ല. പൗരിരിയൻ

18 الحق له مما نزل مجاله .

कोद्य कोदिको दि लिलो

כחם למ בחלחלה בך חסד כחם

19. നവം അവതരം കുറുപ്പം

१३७७. १५५५. १५५५. १५५५.

ਕਿਸੇ ਵੀ ਥਾਂ .

20. احمد : میں کمال کمال : کمال کمال :

കുടിൽ കരകൾ പൂ. മറ്റു നന്

א.י.י. : א.י.י. : א.י.י.

ಕೂಡು : ಅಳು : ಕೂಡು

21 דלם יצא חזק. [חזק לה]

כל צדק אלהות [מחמא]

[۱۸] در خبر کتب

[୩୮] : ଶତାବ୍ଦୀର ବିକାଶ

[מלך] את המלך והמלכה

22 אַעבֿה אַלחֿם אַלחֿם. [אָפּענע]

பெரியவர்கள் . உங்கள் அன்பு கருணை

உலகம் உயர்ந்த கல்வி.

23. అల్లది కురిసి 23

...കിഴക്കും തെക്കുംകൂടി കടൽ

2 לזכור אהבה לך אהבה

בן מן אהבה אהבה

אהבה אהבה אהבה

f. 216. r. 1.

3 אהבה אהבה אהבה

אהבה אהבה אהבה

אהבה אהבה אהבה

4 אהבה אהבה אהבה

אהבה אהבה אהבה

אהבה אהבה אהבה

5 אהבה אהבה אהבה

אהבה אהבה אהבה

אהבה אהבה אהבה

6 אהבה אהבה אהבה

אהבה אהבה אהבה

אהבה אהבה אהבה

7 אהבה אהבה אהבה

אהבה אהבה אהבה

אהבה אהבה אהבה

אהבה אהבה אהבה

8 אהבה אהבה אהבה

אהבה אהבה אהבה

9 אהבה אהבה אהבה

אהבה אהבה אהבה

אהבה אהבה אהבה

אהבה אהבה אהבה

אהבה אהבה אהבה

၁၈၈၈ ခုနှစ် နှစ် [၁၈၈၈] ၁၇

لَيْتَ. اَكْفَ مِنْ كَلْبِهِمْ حَتَّى.

..ചർച്ച നടത്തിയതിനുശേഷം

$\frac{9}{1}$ \times $\frac{10}{1}$ $=$ $\frac{90}{1}$

18 **نحوه ثبت حس و تشکک حس.** :: له

• Kuey das Kialf - adwiothk in

כלל קטן : כלל

ᐱᐱᐱᐱ : ᐱᐱᐱᐱ ᐱᐱᐱᐱ 19

[illegible][illegible]

൩. ൩൪൮ ൨൩ ഓരോരോ ൩. 20

ಮಹಿಮಾ ಪೂರ್ವಕವಾಗಿ

கனம் தலைவர் அவர்களே :

കുടുംബ . മൃതികളെ നീക്കി വെച്ചു 21

f. 215. v. 2.

കുറുപ്പിനെ കൈമാറ്റം ചെയ്യുക കഴിയില്ല.

..iḥk iḥ kraa .vḥmḥa.

[illegible]

.. අත්‍යවශ්‍ය මොහොතක

אלע יאק קען קמלן קעגן זיך

አክሱዝ አባልነት . አባልነት

23. የገላታ. ይከተሉት ስርዓቶችን አስተምሩ.

בשנת ה'תש"א. מלכות דניאל ודניאל

ἡ ἀποστολή καὶ ἡ ἐκκλησία

24 ՀԱՅԿԱՅԻՆ ԿԱԶՄԱՅԻՆ ԿԵՆՏՐԱԼ

உதவி கருபு

•. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840.

31 לכתוב עבדך חזקיהו בן שםיהו

ישיבתי וכתבתי את כל אשר יצא

לפי פה ה' אל ה' חזקיהו בן שםיהו

כתיב חזקיהו בן שםיהו

32 עבדך חזקיהו בן שםיהו

32 וכתבתי את כל אשר יצא

לפי פה ה' אל ה' חזקיהו בן שםיהו

כתיב חזקיהו בן שםיהו

עבדך חזקיהו בן שםיהו

33 וכתבתי את כל אשר יצא

לפי פה ה' אל ה' חזקיהו בן שםיהו

כתיב חזקיהו בן שםיהו

עבדך חזקיהו בן שםיהו

34 וכתבתי את כל אשר יצא

לפי פה ה' אל ה' חזקיהו בן שםיהו

כתיב חזקיהו בן שםיהו

עבדך חזקיהו בן שםיהו

35 וכתבתי את כל אשר יצא

לפי פה ה' אל ה' חזקיהו בן שםיהו

כתיב חזקיהו בן שםיהו

עבדך חזקיהו בן שםיהו

36 וכתבתי את כל אשר יצא

לפי פה ה' אל ה' חזקיהו בן שםיהו

כתיב חזקיהו בן שםיהו

37 עבדך חזקיהו בן שםיהו

כחיה חלל נחיה

כחיה חלל נחיה

כ

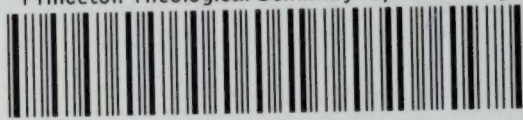
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The Harklean version of the Epistle to

Princeton Theological Seminary-Speer Library



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